

CHURCH MATTERS.

Religious Notices.

FIRST PRESBYTERIAN CHURCH.—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10:30 A. M. and 7:30 P. M. Sunday-school at 12 M. Sunday-school prayer-meeting, Sabbath, at 7 P. M. Weekly prayer-meeting, Thursday, at 7:45 P. M.

FIRST BAPTIST CHURCH.—Rev. Ezra D. Simons, Pastor. Sunday services: Preaching at 10:30 A. M. and 7:30 P. M. Sunday-school, 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Temperance meeting on Tuesday evenings. Prayer-meeting on Thursday evenings. Young People's meeting, Sabbath evening at 6:30 o'clock.

METHODIST EPISCOPAL CHURCH.—Rev. D. R. Lowrie, Pastor. Sunday services: Preaching, 10:30 A. M. and 7:30 P. M. Sunday-school at 2:30 P. M. Prayer meeting, Thursday evenings at 7:45. Class-meetings, Tuesday and Friday evenings at 7:45 o'clock.

WESTMINSTER PRESBYTERIAN CHURCH.—Fremont street, corner Franklin.—Rev. S. W. Duffield, Pastor. Sabbath services, 10:30 A. M. and 7:30 P. M. Sunday-school, 12 M. Weekly prayer-meeting at 8 o'clock each Thursday evening, in Chapel parlor.

CHRIST CHURCH (Episcopal)—Liberty street.—Rev. W. G. Farrington, D. D., Rector. Morning service, 10:30 o'clock. Second service, 7:30 P. M., except first Sunday in month, when it is at 3:45 P. M. Sunday-school at 3 P. M.

HOPES CHAPEL—Sunday-school every Sabbath at 3:30 P. M. John G. Brington, Superintendent.

CHURCH OF THE SACRED HEART.—Rev. J. M. Nardiello, Pastor. First mass, 8:30 A. M. High mass, 10:30 A. M. Vespers, 3 P. M. Sunday-school, 2:30 P. M.

BERKELEY UNION SABBATH SCHOOL. Held in Berkeley School-house, Bloomfield avenue, every Sunday at 3 o'clock P. M. John A. Skinner, Superintendent. All are welcome.

WATSESSING M. E. CHURCH.—Rev. J. Cowans, Pastor. Sunday services: Preaching, 10:30 A. M. and 7:30 P. M. Sunday-school, 2:30 P. M. Prayer-meeting, Thursday evening at 7:45. Class meeting on Tuesday evening at 7:45.

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH (Watessing).—Rev. Daniel I. Edwards, Rector. Morning service, 10:30 o'clock; evening service, 7:30. Sunday-school, 3 P. M.

GERMAN PRESBYTERIAN CHURCH.—Rev. John M. Enslin, Pastor. Hours of service, 10:30 A. M. Sunday school, 2 P. M. Prayer-meeting, Tuesday evening, 7:45 o'clock.

REFORMED CHURCH (Brookdale).—Rev. William G. E. See, Pastor. Sabbath services, 10:30 A. M. and 7:30 P. M. Sunday-school, 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

SILVER LAKE.—Sabbath school held every Sunday, in the hall, at 3 P. M. Charles A. Hubbs, Superintendent. Gospel meeting every Sabbath evening at 7:30 p.m. Prayer and Conversational meeting, Wednesday evening.

SUNDAY SCHOOL NORMAL CLASS.—Rev. W. H. Brodhead, teacher. Held at Sunday School room of the Baptist Church, every Friday evening during April. Commencing at 8 p.m. All interested in the Sunday-school lessons are very cordially invited to attend.

Dr. Bradford's Lecture.

The doors of the First Church were thrown open to accommodate the large audience which had assembled to listen to the story of the Christian Charities of London. At the outset the speaker disclaimed any idea of delivering a lecture; he had come to tell of what he had seen. Those who go abroad see very much what they try to see. Paris, the gay and frivolous capital of France, gives but a slight idea of the industrious and virtuous homes of the people. The costly monarchy, and the worn-out aristocracy of England may sometime be changed for something better; yet upon the whole, he thought England the grandest nation that had ever existed. Notwithstanding the fall of Khartoum and the death of Gordon, William E. Gladstone is the grandest figure in English history. Lord Argyle had described him as the "premature Premier." The vast metropolis of London is an aggregation of cities. Its action is not apt to be harmonious. Reforms usually come from the center of England, from Liverpool or Birmingham. Here we must go to study the charities of England. The first place visited by the speaker of Birmingham was the First-day School of the Quakers. The principles upon which this school was founded, more than forty years ago, were at first strongly combated, then yielded to, and finally approved. Strong prejudice was excited against it because its work is done upon the Sabbath. Each Sunday morning, at the ringing of the seven o'clock bell, more than fifty or sixty ladies and gentlemen of the first families of Birmingham, will be found gathered in this school as teachers, with from seven to eight hundred scholars of all grades and ages. Breakfast is served at 7, and from 7:30 to 9:30 a.m., the exercises are conducted. Reading, writing and study of all kinds, including the Bible, are carried on in the same building. Among those who came was the Mayor of the city, who, though he came in his own carriage, took his place among the scholars, where as a child, he had been taught.

Another of the charities of Birmingham, are the coffee-houses. These are placed in every quarter of the city, and are very prosperous. They are managed by one company with a large capital, and furnish tea, coffee, or chocolate at a penny a cup. The stores are handsomely furnished, clean, and sell only the best of everything, and at an extremely low rate. Near the factories they

receive a large patronage from the workingmen, their customers numbering 30,000 per week, and the profits netting ten per cent. on the investment, with a bonus of six shillings per share besides.

The medical mission, under the direction of Dr. Crabbe, is unique in its aim. It is designed to furnish both bodily and spiritual relief to the poor. Dr. Crabbe has twice been offered a professorship at Edinburgh, which he has declined, preferring the humbler work of his mission. The gathering of a motley crowd in the morning to hear his short sermon from the Bible was described, then his method by which the Doctor ascertains the bodily and spiritual welfare of his patients at one and the same time. The whole annual cost of this work is about \$3,500.

The industrial school was described as a place where boys were not taught simply to punch holes or hammer the soles of a shoe, but were made to learn the whole of a trade, whatever it might be.

From Birmingham the Doctor transported his audience to London, introducing them to the Midway Mission, Dr. Bernardo's homes, Mr. Barret's Vicarage and Andrew Meads' bridge boys.

The great feature of all these missions is the interest taken in them by wealthy and aristocratic ladies and gentlemen—not ladies and gentlemen in the sense as understood in democratic America, but as applied to the English people. Those belonging to the Midway Mission may be sentimental in their ideas, but from observation he could testify to the good accomplished. Dr. Bernardo's homes met the wants of the poorest people for homes, such as Mr. Peabody's houses could not reach. Here also poor children were taught the duties of house-keeping, sewing, etc. Mr. Barret's Vicarage is established on the principle that if one wishes to benefit the poorer classes he must live among them, and that objects of beauty are, in their nature, elevating and purifying. Hence loan collections are gathered of paintings, statuary and objects of art, and the poor are invited and urged to come in and see them. Religion is not, however, neglected, and in the handsome chapel preaching is provided. A part of the work, too, consists of the providing of homes for the poor. Rooms for each family are furnished at two shillings and six pence per week (sixty two and a half cents), and the rent collected—not by a harsh landlord, but by a lady, the wife of the financial secretary in William E. Gladstone's Cabinet. It is through Mrs. William H. Vanderbilt was to go down to the Five Points of New York and there collect the rents in some of the poorest tenements. Connected with this work is a lecture bureau, where readings, scientific lectures, etc., are furnished for an admission fee of two pence. University students from Oxford and Cambridge take lodgings in one of the poorest districts and work among the poor.

The street-boys without homes, and many without parents are gathered in from the streets and given breakfast and work at the mission established by Andrew Means. Industrious boys only are taken, and are paid tuppence for breakfast, tuppence for dinner, tuppence for supper, and are given tuppence besides.

Much of the interest in the charities of London are the result of the publication of a tract two years ago entitled, "The bitter cry of Outcast London." Much has since been done to alleviate the sufferings of these classes. Yet London is better off to-day than forty years ago. In 1831, with a smaller population and a less efficient police force, there were 30,000 arrests, or over twenty and six-tenths of the population. Last year there were 27,000 arrests made, or only five and one-half per cent. of the population. One-fourth of the police belong to the Christian associations, and more than one-third are total abstainers from drink. When Florence Nightingale began her work she said: "The kingdom of God is within us; we must make it without us also;" and with this motto, the good men and women of Great Britain are laboring for the elevation of their neighbors.

After the lecture, which was attentively listened to throughout, a collection was taken for the Children's Home at Montclair, a charity in which Dr. Bradford is deeply interested.

The Seminary Lecture—Faust.

Tuesday, March 17th, Dr. Seibert lectured at the Seminary to a small but appreciative audience on Goethe's Faust.

Goethe was Germany's greatest poet; Faust his greatest poem. A library of books has been written on the subject. Of these the best is Bayard Taylor's translation, a master-piece, but even this falls behind the original.

The lecture was divided into three parts: the tradition on which Faust was founded, the idea of Faust, the poem itself.

The idea of Faust is as old as the human race. We see it exhibited in the Garden of Eden, when for the first time man sought happiness independent of God. Through the whole history of mankind this striving of the sinful nature of man against his Creator may be observed. The Titans of Greek mythology piled mountain upon mountain in an attempt to storm Heaven itself; Prometheus stealing fire from the gods are examples of this rebellious spirit.

During the middle ages the idea is as alive as ever. There is a tendency to listen it on some individual; some one who, standing above his contemporaries in

knowledge, would forthwith be suspected of having a league with the devil. So we read of Albertus Magnus, and even how a pope, Pope Sylvester, was thought to derive his superior knowledge from a communion with the Prince of Darkness. Now, however, the stream bearing this idea divides. In the romance countries we see it personified in Don Juan, who seeks happiness in sensual indulgence. In Germany Dr. Faustus is represented as having an insatiable thirst after knowledge.

In the year 1587, for the first time, the story of Faust was written, but in a plain style, expressed in miserable German. Dr. Faustus, the magician, was born at Knittlingen, in Swabia. He studied at Wittenberg and Ingolstadt theology, medicine, astrology and magic. He is said to have made a compact with the devil, and finally to have come to a miserable end. The author of this folk's book is unknown. To the mind of the lecturer it seemed more probable that some monk, who had studied in Wittenberg wrote it as an attack upon Dr. Luther. The story found its way to England, where a contemporary of Shakespeare, Charles Marlowe, dramatized it in 1604. Here neither sensual indulgence nor supreme knowledge are made the desired end; but power, power over all mankind. This drama by Marlowe was not read by Goethe until after he had written his Faust. The folk's book of Dr. Faustus, however, was read by him and made a deep impression. Here was found a suggestion for writing a poem representing his own strivings after knowledge and happiness and his disappointments. No idea could be more tempting to Goethe, a very Titan himself. Blessed with a remarkable physique, the handsomest man in Germany, head and shoulders above his contemporaries in intellect, he strove in all the fields of knowledge, ever looking for the laws of by which all is held together. Prometheus, a short poem written by Goethe, strongly represents the rebellious spirit residing in him. But he also had to make the discovery that the wisest have ever made: that our knowledge is but fragmentary, our vision very dim.

Of the world's gifts Goethe had his full share. But, though a friend of Karl August, duke of Weimar, loved and feted by all Germany, all his wishes gratified, he was obliged to admit on his death bed that he had not enjoyed two consecutive hours of undisturbed happiness throughout his entire brilliant career.

Faust begins with the words: "I have studied philosophy, jurisprudence and medicine, and alas, theology besides! and here I stand with all the this lore and am as wise now as before." The lecturer in a highly dramatic way, gave a beautiful representation of Dr. Faust, seated in the dead of night in his study, and books, scientific instruments and vials all around him. At the crisis of despair and suicide, and in the act of draining the contents of the vial, sound of Easter bells and the chorus of children singing, "Christ is Arisen," falls upon his ear. A flood of recollections overwhelm him; the days of his childhood, when in simple faith his soul found rest, come back to him. His hand is stayed. But alas! he cries, "Well do I hear the tidings; but I have no faith." He tries to regain his faith, but in seeking for reasons becomes the prey of the devil. This one approached him in the shape of a poodle dog, while out walking one day. The animal approaches him in great circles, which he describes narrower and narrower, and finally crouches at his feet. Faust takes him to his room. Now follows an incantation of the evil spirit, and lo! Mephistopheles appears in the place of the dog. He promises to lead Faust to happiness, on condition of his making over to him his soul. Faust agrees thus far, saying: "I say to the moment, stay! thou art so beautiful; you may cast me into bondage; I will then be undone."

"Evolution," as is called is one of the evolutions of biology.

It will be seen that some problems of lively interest start forth. They claim that there is a certain unity of mental faculties in all animals from the highest to the lowest—from old Homer to a modern clam.

They seek to define how far the faculties of mind may be traced to special nerve ganglia in the brain. They have sought after elements of protoplasm out of which to make life. They try to make out the chain by which the lowest molecule comes up to the lowest living structure and the lowest infusorial life comes up to man.

It is to some such problems as these that Professor Macloski, gave his attention on Tuesday evening.

Letter from New Orleans.

The Bloomfield Citizen:—The writer left New York on Saturday, the 7th instant, via steamer Louisiana, Cromwell line, Pier 9, North river, and arrived in this city the following Friday, at 1 o'clock, A. M., making the trip in five days and eight hours. This is the quickest passage ever made by this fast steamer or any other between New York and this port. We had pleasant weather all the time; the sea was not rough enough to disturb the dishes on the table; for three days we hardly saw a white cap, and the voyage might truly be compared with an excursion up the North river. Off Hatteras shore at this season of the year, one always expects to catch a fish; but soon they lose their independence and become its abject slaves. In the following is also worked out the verse in the Bible: "Lust, when it is conceived bringeth forth sin, and when it is fulfilled bringeth forth death." Faust has remained cold and impassive to the pleasures of the world; but now Mephisto lets him see the picture of Gretchen, and his heart is inflamed with love. Gretchen is the most lovely character drawn by Goethe's pen, a perfect picture of *naïveté* and innocence. In her presence Faust feels himself draw near to his ideal of happiness; but through the evil influences of his companion he sinks from the region of ideal love into gross sensuality. The pure mirror of Gretchen's soul is tarnished, and in her unsuspecting *naïveté* she is led from the path of innocence. Immediately the evil spirit is at hand to augment the wrong, and sin follows sin in rapid succession,

Faust kills Valentine, Gretchen's brother, and thus becomes a murderer. Gretchen, induced by Faust, poisons her mother, and then deserted by her faithless lover, half loses her reason with anguish and remorse. Meanwhile Faust has departed for scenes of the wildest debauchery. He and his evil companion go to the Black mountain, where, according to German mythology, the witches were wont to revel. Here he danced with witches and took part in the wildest scenes in the midst of this bacchanalian revelry, a vision of Gretchen appears to him, his awakening conscience, and he is unhappy. A longing seizes his heart to see her again, and he returns, only to find the unfortunate maiden in prison, awaiting to be led forth to execution for the murder of child. He wishes to save her, and attempts to persuade her to depart with him. Outside, horses, furnished by Mephisto, are in readiness. At first she does not recognize him, and thinks they have come to lead her forth to be executed. Soon, however, she recognizes her former lover, and for a brief period the old love returns. But her mind wanders; she raves about her mother, about her murdered child. Faust's entreaties to depart with him are of no avail. And now the first streak of dawn admonishes to hasten the flight. Mephistopheles just now looks through the open door, and urges them to hasten. At sight of his mocking face Gretchen's fate is decided. She commands herself to the mercy of the Almighty and is determined to die. Mephisto calls out, "she is doomed;" a voice echoes, "she is saved." Mephisto calls Faust, "hither to me;" and they depart—Faust in the power of the devil.

Throughout the discourse, the lecturer never lost sight of the lesson to be derived from this drama, and thus showed in an eloquent manner the danger of falling into the sin of casting off our allegiance to our Father in heaven. We all have the elements of Titania in us.

Those that have severed their ties from the church are engaged in just such a warfare as the Titans, and terrible are the consequences. Would only the German study Faust, and take the lesson therein to heart, many might thus be saved.

What Is Biology?

We used to know what physiology and zoology were, but what is biology?

Biology is a new word to cover the ground occupied by the science of the animal body, the science of animal habits and animal residence and the science of plant life. It takes in physiology, zoology and botany. The word means the science of life. It is designed to include everything which belongs to physical life as distinguished from pure mental life. At its upper extreme it touches the connection between the vital convulsions of the brain and the generation of thought, add at the other extreme it touches the minutest cellular tissue of vegetable life.

It investigates such subjects as protoplasm, or first plasma—the soft matter at the beginning of matter, spontaneous generation of life, the cells, the embryo, the structure of the nerve, the nature of the nervous fluid, etc. It classifies all vegetable life, all animal life over all the surface of the earth and then classifies and arranges the history of physical life in the body from embryo to death—and all the functions and operations of bodily life.

As to the physical organization of man, biologists examine his whole structure. They inspect minutely his bony frame and all that clothes it. They resolve him into the finest particles into which the microscope can break him up. They look at his activities and functions, and at the manner in which he occurs on the face of the earth.

They do the same with the dog, the starfish, the terrapin, the oyster, the pigeon, the rat, the infusoria—with the moss, the fern, the flowering plant, the tree. They reduce all these forms of life to one plan of structure, and declare that plants and animals are different only as modifications of the same comprehensive plan.

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Letter from New Orleans.

New Curiosities.—Wonderful and Mysterious.

Strange Discoveries about Beauty.

Now York, March 4, 1885.

For instance, the busiest part of New York contains the big Western Union Building, supplied with water from several artesian wells in the cellar. The same building has an elevator whose flight is so rapid that visitors frequently experience sickness in its descent. It literally falls six or more stories and alights gently as a feather.

Near by may be seen one hundred telegraph wires stretching from pole to pole.

Across the street snow or rain falls almost every day in the year.

For ten cents you can now procure a harmless medicine for Colic, which will relieve the baby at once and avoid crying night and day. The package lasts a year.

Teething in infants can be made painless at a cost of 10 cents per package, enough for a year's use, a harmless preparation.

For the throat a simple and harmless remedy, costing but 10 cents for a package, lasting many years.

Bumps which a child gets in falling or otherwise should receive immediate attention. 10 cents will procure a year's supply of a harmless remedy for the same.

Small, pretty feet are especially desired by misses and mothers. On receipt of one dollar in advance, we will send our \$5 method and prepare a special article which costs \$1.00.

Any or all of these articles promptly forwarded on receipt of price, and, if unsatisfactory, your money promptly refunded on return of same.

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